

MISSION NEWS.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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BIRTHS.

TOKYO, January 6th, a daughter to Mr.
and Mrs. C. S. GRIFFIN.

OSAKA, a daughter to Mr. and Mrs. M. D.
DUNNING.

NOTES.

Dr. George E. Albrecht has resigned
his membership in the American Board's
Japan Mission. He left for America
by the S.S. *Iyo Maru*, February 10th.

* * * *

If any subscribers have extra copies
of the May number of MISSION NEWS
of last year, the Editor will esteem it a
great favor if they will kindly return
them to him.

* * * *

If any of our readers have stray
numbers of *The Japan Weekly Mail*
which they are willing to dispose of, they
will confer a favor by communicating
with the Editor of MISSION NEWS.

* * * *

We regret to note that the state of
Dr. Davis' health is such that his phy-
sicians have prescribed complete and

prolonged rest. He will probably leave
Japan in the early spring.

* * * *

The War which was impending when
the last number of MISSION NEWS went
to press has begun. On the sixth of
February the Japanese Government
announced to the Russian representa-
tive in Tokyo that diplomatic inter-
course must cease and that Japan re-
served to herself the right to take
whatever steps might seem necessary to
protect her interests. On the eighth
the formal declaration of war was pub-
lished and the naval battle at Che-
mulpo and that off Port Arthur were
fought the same day and the following
night. It is not the purpose of the
Editor to give a full account of the
progress of the war; but he hopes from
time to time to deal with questions
growing out of it, or which may be
suggested by it, which seem to him to
have a bearing upon the new life in
Japan.

* * * *

It is hoped that arrangements may
be made for sending Christian chap-
lains with the Japanese troops. Per-
mission from the Government has not
yet been secured, indeed some unexpec-
ted difficulties have been met, but there
is reason to believe that they will be
overcome. There is an earnest desire
on the part of the Christian Community
to send chaplains and a deep conviction
that an important work awaits them.
It is understood that permission has
already been given to distribute scrip-
tures among the soldiers *en route* to the
seat of war.

* * * *

Possibly the question of allowing chaplains may be, in the eyes of the authorities, closely connected with that of admitting newspaper correspondents within the military lines. While rules governing the granting of permits to news correspondents have been publish-

ed, no permits, if granted, have yet become operative and it is not yet indicated when they will. The authorities have evidently decided to proceed cautiously and to postpone all concessions to non-official persons until their plans are thoroughly mature.

In Japan's New Civilisation Superficial?

When it became evident to Russia that Japan would not yield to her demands, Russia appealed against her rival to the sense of solidarity which it was assumed must exist among the so-called Christian nations. The impending war was described as a conflict between two radically different civilisations, in which Russia stood as the champion of Western civilisation and the Christian ideals which lie at its base, while Japan, it was claimed, in spite of certain superficial changes, still adhered to her old ideals and would go forth to war in a spirit of antagonism, not to Russia merely, but to that body of thought and sentiment as well which has grown up under the fostering influence of Christianity and is to a greater or less degree the common possession of all nations which bear the Christian name.

A recent French writer in a work on Japan has said in support of the same theory, that all the elements of a given civilisation correspond to a certain very definite mental constitution, created by a long inherited past; that it is impossible to modify these elements without changing the mental constitution from which they are derived and that ages alone can accomplish such a task. He goes on to say that we can by a study, of the history of the Japanese people determine the distinctive characteristics of that race which an abyss evidently separates from our own.

If this dictum be true, if deep-seated

ethical changes *cannot* be wrought in a nation within a generation, we must of course concede that the new civilisation of Japan, so far as it is new, is superficial, put on like a cloak and can be no criterion of the character of the nation which wears it. In any such method of argument there lies the grave danger of two errors: one that of a wrong analysis of the old civilisation; the other that of a wrong analysis of the new.

The writer has resided in Japan continuously, with the exception of three furloughs, since 1869. He has been in constant and even intimate relations with all classes of the people; he has lived as a guest in their families and has been the recipient of many confidences, both in times of joy and of sorrow. After this experience of thirty-four years, he feels himself entitled to say with assurance that the so-called abyss which separates the Japanese from the peoples of the West is far less wide and deep than is often supposed. The common ground of humanity on which we all stand is broad and firm. It is not difficult to reach and when reached affords a solid basis upon which to build the structure of a warm and sympathetic social intercourse.

The old social life of the Japanese people is but imperfectly understood. Even Captain Brinkley, whose wealth of information regarding Japan and her history is the marvel of us all, admits that relatively little is known of the life

of the people in olden time. The glamor which surrounds the old life as we hear of it, really belongs to the *samurai* portion of the nation, representing about five per cent. of the whole. It is chiefly by the habits and customs of this relatively small class that most writers judge of the sentiments and mental habits of the Japanese people. In important respects their life was artificial and many of its striking features were not the outcome of an inherited sentiment but of a special and persistent training.

Enchō, the famous story teller and novelist, in his *Shiōbara Tasuke* gives us the life of a man who, though born in a proud *samurai* family, in early childhood, owing to his father's poverty, became the adopted son and heir of a well-to-do farmer. No one will dispute the correctness of Enchō's picture, which unquestionably corresponds to the life of the time as exemplified in numerous similar cases of adoption. The hero grows up in his new home a genuine farmer. He sluffs off as easily as a snake does his skin, some of the very sentiments which are cited as proofs of the assumed national characteristics. They were not hereditary and they were not national, but where they existed at all, they were the fruit of a special class training and readily gave way, in the young certainly, under changed conditions.

Our ethnic psychology has been too exclusively the result of the study of European peoples. Other nations and races have not of course been overlooked, but the observer has too often approached them with certain firmly fixed postulates in mind, which have vitiated his conclusions; or at least, he has, unless perhaps in very rare cases, looked on from the outside and failed to put himself in sympathy with the inner life of the people whom he describes and whose life he hopes to interpret. Consequently his perspective is wrong and his picture becomes false, or at least misleading, and the gulf between

the ethical position of the Christian and the non-Christian races is greatly exaggerated.

On the other hand, a similar lack of information regarding recent changes, in Japan certainly, has led to a strange underestimate of their extent and significance. They are almost invariably described as superficial, or as belonging chiefly, if not exclusively, to the material side of life. The fitting illustrations of the progress of the past forty years are thought to be railways, steamers, telegraphs, postal arrangements, electric lights, etc., etc.

The view which these illustrations suggest, the writer cannot accept, nor does he understand how any one who has really known the spirit of the old life can fail to see how different the new life is as regards certain fundamental sentiments. It is impossible within the limits of this article to set forth the depth and far-reaching nature of these changes with adequacy; but one or two illustrations may help our readers to appreciate it.

When the writer first came to Japan, what impressed him most deeply were the evidences of a deep-seated caste feeling,—not exhibited in the same way as that of India and in many respects of course far less rigid, but still strongly operative in society and at times finding expression in the most cruel acts. On his return from church one Sunday, he saw by the roadside the body of a beggar who had been cut down by a passing *samurai*. Not far from the same time, he was informed by a foreign gentleman that a coolie had been similarly cut down near the gates of what has since become the Imperial University. Incidents of this sort have left too deep a mark on Japanese literature to be set aside as simply instances of brutality such as are too often found in the best of lands,—they were the natural expression of a sense of dominant superiority, the result of the old *samurai* training. It is not the purpose of the writer to over-

emphasise these things, much less to cite them as proofs of Japan's ethical inferiority to other lands. We Westerners are too often humiliated by such systematic barbarities as Jew-baiting in Europe and negro-burning in the United States to cry out against Japan; but the treatment of the common people by the *samurai*, as illustrated by such not very infrequent acts of violence, did indicate a special attitude toward one of the basal principles of Western civilisation, namely, the right of the law-abiding citizen of whatever social standing to the protection of his life and property. Of course such deeds were reprobated, but they were rarely if ever punished with anything beyond a few weeks imprisonment in the culprit's own house or that of some relative. There was no recognition of the value of the individual for his own sake. Now, however, the veriest boor knows perfectly well that even the Prime Minister could not purposely inflict the slightest wound upon an outcast beggar without making himself liable to arrest and punishment as a common criminal.

Again, the old regime offered no regular means of redress against misgovernment; the right of petition was not recognised. Now suits against the highest ministers of state are frequent and these officials are made amenable to the courts for the proper administration of their respective offices.

Through the public schools the doors have been opened for the sons of the lowliest to the highest offices, both civil and military, not to speak of the National Diet, to which all citizens are now eligible, irrespective of social position or property. Nor is all this a mere matter of theory. These offices are actually being filled in increasing numbers by the so-called *heimin*, the common people, and while their representatives in the higher ranks are as yet rare, they are numerous enough to attract attention and to show that the path to promotion is not closed to the

humblest who will but fulfil the legal conditions.

As regards the constitution of the family also, large changes have come in and have been thoroughly accepted. The rights of the husband and father have been much restricted and those of wife and child have been broadened and confirmed. The extent of these changes and the degree of hospitality with which they have been received are far more truly the characteristic features of the new life than electric lights, automobiles, and the like. There may be a recrudescence of the old thoughts and feelings now and then; but the universal condemnation which they receive shows that the old order has passed away and that the nation has thoroughly accepted the new order founded upon essentially the same conceptions of the value and rights of the individual which lie at the base of the social fabric of the nations of Western Europe and America. As the wheel of ethical progress has turned forward the ratchet of a strong public opinion has clicked sharply behind each separate tooth.

So close has Japan's sympathy with Great Britain, Germany, the United States, and France become that the public sentiment of those lands is already the most strongly operative moral force at work within her borders. Nothing but gross carelessness and ill-desert on the part of the Western world can weaken that force which is pressing so strongly upon the very foundations of social life in Japan. A new sense of ethical kinship underlies the material civilisation and dominates it. Every department of social and political life shows its strong and health-giving influence. It is manifest in the constant effort to bring her laws and institutions into harmony with those of the West and in her eagerness to share to the full in the varied co-operative movements of the most advanced nations of the world.

The conception of the value of man

as man has entered into the consciousness of the nation and it will abide. Its corollaries have not all been accepted,—they have not been in any land,—but there are few countries where fuller liberty is enjoyed, or where its blessings are more highly prized. The new civilisation is the outgrowth of new thoughts which from their very nature must be shared in greater or less degree by high and low. The spirit which pervades it aroused the interest in, as well as the vigor and energy to adopt and control, the varied arrangements of modern life. Its home is in the very hearts of the people.

Books for Factory Girls.

Miss Holland of the Church Missionary Society is making an earnest effort to circulate the excellent little stories of Rev. N. Tamura, among the factory girls and with no small success. She wishes to secure the co-operation of others in this important enterprise. The readers of MISSION NEWS do not need to be told how well suited these books are for such a purpose, and we are glad to publish the following paragraphs which Miss Holland has sent to us.

She has made arrangements by which those who wish to engage in similar work can procure the books at an unusually low price. Contributions in aid of the work, or orders for books, may be sent directly to Miss Holland at Kawaguchi, Osaka. ED.

Christ had compassion on the multitude because they were as sheep without a shepherd.

Have we the same compassion for the multitude of ignorant Buddhist followers who still believe that Christianity is evil; and have not enough knowledge of Christians and their ways to enable them to discredit past tradition and the false

fabrications of the priests. Are we to say, if they will not come voluntarily to be taught, either by listening to sermons or reading doctrinal tracts which they think subversive to the religious prosperity of their country, that they must be left alone? I think we cannot do that and yet have Christ's compassion.

The present effort which is being made to propagate the Yonen Kyokwa books through the country is being done in consideration of the sad condition of Christless multitudes who will not come to Him that they may have life, because they are deceived.

The books are for children, but the parents read also. It has been found that the reading of these books does remove prejudice; love breathes through them, and the readers drop many false ideas, and wish to know more, and consequently have open hearts to receive the Gospel.

To make new channels for books is not an easy matter. Heathen booksellers do not wish to exert themselves in such a matter; the Christian ones have enough to do with their own trade. It is generally said a cheap edition of a small book must reach 40,000 to properly pay its way. Therefore at the beginning there must be co-operation in one way or another from missionaries and Japanese workers and their friends to attain the object. We have the addresses of two or three families in villages throughout Japan, but to send such booklets with instructions and postage to 50,000 families \$1,000. would be needed, but the same can be brought about by that number of Sunday school children giving each two cents, the cost of one package with postage. If the children heard of this project, how gladly would many be responsible for one package and pray for the recipients, and bring about blessing in the darkest parts of Japan. In this country, another way of propagating Christian literature is to encourage the children to put by a *sen* or two weekly

for a book. In that way the sale will spread rapidly and a good habit be formed.

From Tottori.

The following letter almost speaks for itself, but it must gain in interest when it is known that the writer was until six years ago a notoriously dissolute man, and that the enthusiasm of speech is surpassed, if anything, by the wonderful change in his life.

He came to Tottori to visit our family, plowing the way for some miles where others discouraged had turned back, and making the whole twenty-five miles in a day. As the letter indicates, his visit was prolonged by the unprecedented storm, but at last, trusting that the pilgrims to a local festival had tramped the snow, he set out for home expecting to reach Iwai, about fourteen miles from here, the first day. There he proposed to wait till the storm abated before crossing the frequently perilous Kamo pass just above his home. Readers will see that only his cheerful perseverance and tremendous physical strength got him there in two days, while others either followed in his wake or gave up altogether. He is nearer sixty than fifty if I remember aright. He has done this kind of missionary work ever since his conversion, and has never received a *sen* of aid, except occasionally his hotel bills when requested to travel by the missionary. He also superintends and teaches one of the most useful and one of the queerest Sunday-schools in Japan, towards the running expenses of which the mission contributed ten cents a month last year. The roll of pupils has increased from ten to sixty-nine. Maximum Sunday attendance was thirty a month last year. In spite of his energy, the evangelists and pastors with whom he comes in contact always find him a humble assistant without the

least element of the boss. He says he has actually earned a larger income since his conversion in spite of his Christian labors, though he had run through so much property before that time that he finds it hard to make both ends meet.

The names of the people mentioned in the letter have been changed in most cases but they are mostly well-known people. Some rather too frank details have been cut out because of the difference in degree of freedom allowed in our day and Shakespeare's (which can be said to correspond to Japan's present in that respect.)

Not only did the visit in Iwai affect the men there visited, but the brother of one of them, who is in the Middle School here joined the Bible class and song service the next Sunday.

To change the subject, I want to say in closing that both of those institutions are flourishing with increasing vigor and that the young men have opened a religious debating society in which Middle School, Normal School, and town young men are enthusiastically taking part. Several young men who have not yet been received into the church are regular attendants at the services, including the prayer meeting, where they lead in prayer most helpfully. They have also got the idea of courtesy and helpfulness as I have never seen it displayed in this country. One, a relative of the Mayor, came one day to shovel a path when there was to be a big reception here in the evening. They tend door, bring chairs, defer to the ladies, carry about hymn books and Bibles from meeting place to meeting place in a startling, but withal gentlemanly and unobtrusive way, that is astonishing. Mr. Sawaya, who came with Dr. Pettee said some useful things which are largely responsible for this. Our new pastor continues to please all from whom I have heard.

Yours truly,

SAMUEL C. BARTLETT.

THE LETTER.

GREETING: It was a great pleasure to be snowbound so long at your house those few days past—and the succession of delicacies and many inspiring conversations you spared me from your pressing engagements,—they were a special gift of God for which I am thanking Him all the time.

The day I finally left your house, I tried to call on Brother Nakamura, but as he was away from home I had to go on my way without seeing him again. I dropped in as I passed, to see an aged couple, relatives of mine, and comfort their poverty with two of the sponge-cakes your bounty provided.

At the long hill at Enoki, I found that only three or four people had attempted the passage, and, what with drifting snow and snow-slides, the cut was so choked that even I, Takagaki, reached to the telegraph wires.

By the time I reached Kaibara I was faint, for it was about half past four by the clock there; but after a good lunch at the tea-house, on the tongue sandwiches your wife so kindly put up for me, I was refreshed and ready to face the storm again. Struggling on I reached the village of Hosokawa at about half past six. Trying for lodging at the inn of a Mrs. Morikawa I was fortunate enough to be received. She had a daughter only twenty-three, who had been the bride of a young fellow of considerable property. He was at one time very zealous for the Kurozumi religion, even going so far as to take the platform as preacher. But suddenly he had begun to haunt the bad quarter. There he squandered all his money, then his farm, garden, barns, and home, till it came to the pass where he sold his wife's very clothes for *sake* and so forth and even began to beat her; so that her mother was driven to take her and their little seven year-old son back on her hands. I talked till late with them of the uselessness

of idols, and of the God who gave true righteousness.

There I stayed until after ten the next morning, but then, as not a soul had appeared from east or west, I had to make up my mind to start alone over the untrodden path. I managed to flounder through to the tea-house at the Shichiyama pass. On the way, I gave some assistance to an old woman who had been making a pilgrimage to the famous shrine at Ishibata, in Izumo; as a substitute for her grand-child whose eyes are bad. I told her of the true God who did not demand a pilgrimage in all this snow, but could hear and answer the prayer offered on the road or even under the drifts.

Though I had been nearly two hours in covering the less than half a mile, I did get there. There were some ten men at the tea-house from down near the coast at Uradomi and beyond, waiting for a path. They were more than glad to see me come through—as for the old woman I had helped with me, she worshipped me like a God: when we got to the tea-house and I had a chance to explain to them all that, it was not I, but the true God whom I worshipped who had given the aid.

Here I was told that to reach Iwai (some five miles off) it would be necessary to go down to Uradomi and back by Honjō (nearly twice as far). So with that intention I worked down to Otani. Here I found that three or four men of the village had come home across from Hirano so I turned off to go across there. Arrived at Hirano I found that no path at all was open to Honjo. I called in to see an old couple named Yamada, who from being wealthy *sake*-brewers, making as much as forty thousand gallons at a brewing, had come down to living in a ruined house with only rice-straw mats over the rough board floors,—that sixty-three-year old man and his fifty-nine year old wife—even the young folks having gone to Tottori to live! I spoke of the injury wrought by the making of

sake and told how the followers of Christ tried even in their trades to do nothing to injure others. I also urged them to hunt up you or Brother Nakamura in Tottori. As they had been intimate friends I was invited to dine with them. Then hiring two men to help me make a way I set out for Honjō. When I got there, too, I found a number of men waiting because there had been no way till I came. From here to Iwai, however, there was a good path. I got there a little after four. When I went out to get a shave, the barber was Wada Mikizo who had met my boy Koji at Shizuoka on the Tōkaidō and got a Bible from him. While he shaved I explained Christ's teaching. After supper I talked with him some more about the twenty-seventh verse of the twenty-third chapter of one of the little *one-sen* Matthews I bought of Mr. Saito, and prayed. From there I went on to Iwatani Shigenobu's. He was fortunately in, so I gave him your message and talked with him an hour or more about Christ and prayed. From his house I went on to the home of a crony of mine who is one of the prominent citizens, named Tanimoto. With him also I had upwards of an hour's Christian conversation and then after half past twelve went back to my hotel where I forthwith went to bed in great contentment.

The next morning I was going to start on immediately after breakfast, but Iwatani came in with the Bible [Matthew?] I had given him the night before and earnestly studied it with me. I urged him to get Mr. Morita of Uradomi and his cousin and some others to join him in getting up a Bible class and a young men's club, getting you or the pastor to come down once a month or so. We also sang together from the new hymn books I had with me. I told him he had better send to you for a *yen*-twenty copy with notes. [which he proceeded to do S.C.B.]. This took a long time and it was noon when I bade him farewell, and one before

I started. I surmounted the difficulties of the Kamo pass and got down to my house about half past six. I was astonished to find that the snow lay eleven feet deep on the level in front of my house.

On the twenty-third a man on his way home from Muraoka to Sekishū had perished in the drifts at Utanaga village, and a young man from Tottori spent the night under a bridge in Hatta and was saved on the verge of death in the morning. But my household and I were all safe. Handa Yeinosuke had a two day's spree where by eating and drinking the whole time, he brought himself to such a pass that he can not keep even a little milk on his stomach and with four anxious doctors waiting on him is threatened with peritonitis. Among the mail which accumulated while I was away was a card from young Nakamura of Hamasaka? who writes that he reads of the deeds of Christ with growing joy. He ends with the repeated exclamation "*arigatai! arigatai!*" He wants Dr. Pettee's address, which I send. Can not you send the young fellow something helpful?

Please give my greetings and thanks to Mrs. Bartlett, Mr. Bennett, the pastor, the young men I met at your Bible class, and all the brothers and sisters with whom we sang hymns Sunday afternoon, and to Mrs. Ii.

Meiji, 37, 1. 28.

Takagaki Kensai.

To Mr. Bartlett.

„ „ Bartlett's wife.

God grant the blessing of his mercy on you all, beginning with yourself.

Kobe College Notes.

The Day of Prayer for schools and colleges, the last Thursday in January, was observed as usual. Mr. Abe, pastor of the Okayama church, gave an excellent address on prayer, at the

general meeting in the chapel, which was attended not only by our own students, but also by the women of the Bible School and those of the Kindergarten Training Class, as well as by a few of our alumnae. Dr. Wainwright of the Kansei Gakuin gave a helpful address on the first part of the Beatitudes at the afternoon meeting. This was followed by several informal talks by the city pastors and the meeting closed with a few moments of earnest prayer. Almost immediately the students gathered in different rooms by classes where they were met for a half-hour by the speakers mentioned above and other pastors, and were encouraged to ask questions freely on any subjects which troubled them. It is one of the pleasant features of the day that so many of the Kobe pastors, of other churches as well as the Kumiai, are willing to lend a hand in this way.

There has been evident since that day a special interest among the girls. Two have asked to receive baptism at the next communion, and others are hoping to receive permission from home. Mr. Harada has begun a series of lessons on his new catechism for inquirers, with those of the students who are interested. Although the class has been held late on Friday afternoon, from sixty to eighty have been present, including a good number of the day pupils. Some of the church members among the students are also attending the class.

SUSAN A. SEARLE.

A Tour in Maine.

The District Committee for Eastern Maine and the Faculty of Bangor Theological Seminary having arranged for a missionary campaign in Eastern Maine, covering two weeks from November 29th, it was my privilege to join the campaign and to spend fifteen full days in this interesting region.

Full and painstaking preparation for the itinerary had been made by the Committee and the welcome from pastors and peoples was cordial and in some cases enthusiastic and inspiring. A renewal of friendship with two professors of the seminary, alumni of Middlebury College, a glimpse of the fishing and lumbering industries, of the big game of a new country and of the stronghold of Mormonism in Maine, a vivid impression of a twenty-foot tide near the Bay of Fundy, a pleasant call upon Professor John S. Sewall who was in the Perry expedition to Japan in 1853-4, a chat with a mechanic who was working in the Philadelphia Machine shop where the miniature locomotive was built which gave the Japanese people their first idea of railroading, a Sabbath in the native town and among the friends of our late lamented Colonel Buck, one of the best representatives our government has ever sent to Tōkyō, —these are some of the incidental pleasures and rewards of the trip.

Other rewards were even more gratifying—a better understanding of the conditions under which the churches of Eastern Maine exist and a fuller appreciation of some few of the problems they have to meet. These problems and conditions while different from those we meet in Japan must be none the less difficult and taxing to the brethren toiling at the front. The home missionary responsibility weighs heavily upon the churches. Outlying districts need to be evangelised. There are waning churches in towns that have seen their best days. There are churches whose edifices are owned by pew-holders some of whom, non-resident, rent their pews and use the rentals as personal income. And worst of all, side by side with the goodly company of earnest, faithful souls there seems to be a not inconsiderable incubus of irresponsible church membership recreant to church duties, if not positively irreligious and immoral.

It does the soul of the missionary

good to come into sympathetic touch with the churches in the Fatherland.

G. M. R.

Miyazaki.

Sunday, February fourteenth, was a great day with us in Miyazaki; for thirteen adults were baptised and united with the church. This was after much general study of Christianity, and after several special weekly meetings for conversation on the most im-

portant themes, preparatory to meeting with the church.

We are anticipating more blessings of the same kind in the near future.

February fourth Mrs. Olds left us for a little visit with her parents and others in Kyōto. This seems providential in view of Dr. Davis' severe illness. A telegram on the fourteenth summoned Mr. Olds north: As I write we are anxiously waiting for news from the sick bed.

C. A. CLARK.

YUKIBIRA,

(SNOW FLAKES).

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